MEMORIAL

OF THE

Centennial Organization of the Church

IN

THE STATE OF NEW JERSEY.

1885

BX5917
.N5P9

LIBRARY OF PRINCETON
THEOLOGICAL SEMINARY
11.12.19.
BX5917
.N5P9

NOV 28 1910

MEMORIAL

OF THE

Centennial of the Organization

OF

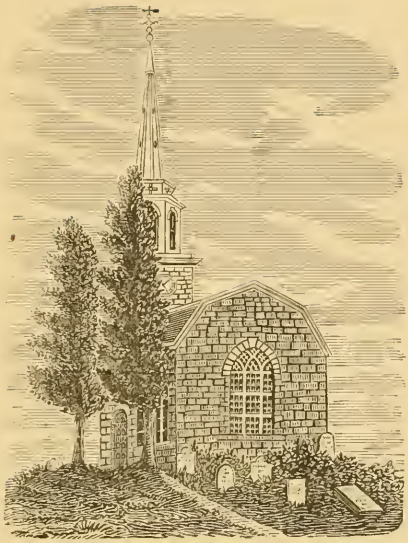
THE CHURCH

IN

THE STATE OF NEW JERSEY.

NEW YORK:
THOMAS WHITTAKER,
2 AND 3 BIBLE HOUSE.
1885.

1785



1885

CHRIST CHURCH, NEW BRUNSWICK, N. J.,

WHERE THE FIRST CONVENTION OF THE CHURCH IN THE STATE OF NEW JERSEY WAS HELD.

JOINT COMMITTEE ON THE CENTENNIAL.

From the Diocese of New Jersey.

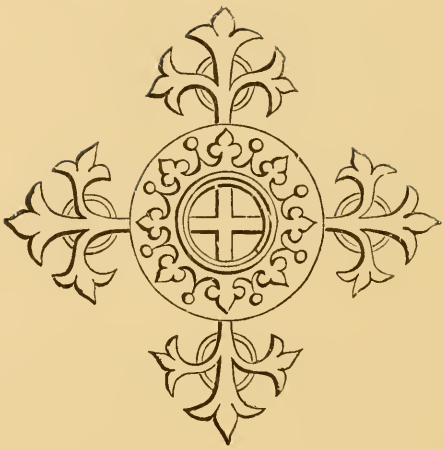
The Rev. B. Franklin, D.D.,
The Rev. Charles E. Phelps,
The Rev. F. Marion McAllister,
The Rev. T. Logan Murphy,
Mr. James Parker,
Mr. Howard Richards,
Mr. Richard S. Conover,
Mr. Francis Many.

From the Diocese of Northern New Jersey.

The Rev. J. Nicholas Stansbury, B. D.,
The Rev. Horace S. Bishop,
The Rev. John F. Butterworth,
Mr. Henry W. Miller,
Mr. P. Edwards Johnson,
Mr. Paul Babcock.

COMMITTEE ON THE MEMORIAL.

The Rev. George Morgan Hills, D.D.,
The Rev. William H. Neilson,
Mr. Clifford Stanley Sims.



CENTENNIAL

OF THE ORGANIZATION OF

THE CHURCH IN NEW JERSEY.

In accordance with the suggestion of the Bishop of New Jersey in his Episcopal Address of 1883, with reference to "marking properly" the hundredth anniversary of the organization of the Church in New Jersey, and in pursuance of the plans of the joint committee of the two dioceses now in the State, the Bishops of New Jersey and Northern New Jersey, and a large number of clergymen and laymen from both dioceses, together with the Bishop of Pittsburgh and other invited guests, assembled May 5th, 1885, in Christ Church, New Brunswick, where a century ago was held the "first sitting" of the Convention.

The place, the day, and the occasion were all in harmony. The venerable building and its seemly churchyard filled with memorials of the historic dead were never more impressive.

At 9 A.M. there was a celebration of the Holy Eucharist, the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, being celebrant, assisted by the Rev. E. M. Rodman, M.A., Dean of New Brunswick, and the Rev. L. H. Lighthipe, M.A., of Woodbridge.

The Rev. E. B. Joyce, S.T.B., Rector of Christ Church, was also in the sanctuary, and the music was rendered by the parish choir.

At eleven o'clock there was a second celebration of the Holy Eucharist, the music being *Tours in F*, Mr. Charles W. Walker, of St. John's Church, Elizabeth, presiding at the organ. The procession formed in the parish building, and

moved through the churchyard, entering the west door of the nave. First, seventy choristers, in cassocks and cottas, men and boys selected from six of the seven wards of the Choir Guild of the diocese, *viz.*, St. Mary's Church, Burlington; Christ Church, Elizabeth; Christ Church, South Amboy; Trinity Church, Princeton; Christ Church, Bordentown; and St. James's Church, Long Branch; under the direction of the Rev. H. H. Oberly, M.A., Precentor of the Guild; then, all the vested clergy present, several of whom wore their proper hoods; and, lastly, the three prelates in their episcopal robes.

The processional hymn was, "Rejoice, ye pure in heart," music by Messiter.

The Rt. Rev. Thomas A. Starkey, D.D., Bishop of Northern New Jersey, was celebrant, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, epistoler, and the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, gospeller. There were also in the sanctuary the Rev. C. C. Tiffany, D.D., of New York, representing the Assistant-Bishop of that diocese; the Rev. George Morgan Hills, D.D., Dean of Burlington; the Rev. J. Nicholas Stansbury, B.D., Dean of Newark; the Rev. B. Franklin, D.D., Chairman of Committee of Arrangements, and the Rev. E. B. Joyce, S.T.B., Rector of Christ Church, New Brunswick. The Nicene Creed was sung in monotone, with *obligato* accompaniment on the organ. This was followed by the hymn, "Glorious things of Thee are spoken," to the tune of *Austria*.

The sermon was by the Rev. J. F. Garrison, M.D., D.D., of Camden, as follows:

Genesis 32 : 10.—"*And Jacob said, I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.*"

Thus spake the patriarch Jacob as he came back, after long years of toil and struggle, and, with a goodly company of

flocks, and tents, and followers, and children, stood again beside the river which in his early manhood, going out from his father's house, fearful and troubled, he had passed over, poor, doubtful, and unattended, with his staff alone.

So, too, though in a far different sphere and with a far wider meaning, may the Church in New Jersey speak of herself to-day.

As she now gathers, in this large and impressive assembly, her clergy and laity from every portion of the State, with her two noble sister dioceses, their more than two hundred parishes, their large and rapidly-increasing influence and communion, and looks back through the century since her first organization in this State to the poor, weak, burdened handful who were scarce able in those struggling years to keep her services alive, she, with devout thanksgiving, yet in a spirit of humility, may truly say, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

One hundred years ago, on July 6th, 1785, three clergymen and lay deputies from eight parishes met in this city, in this venerable church, and organized the first regular convention of the "Protestant Episcopal Church in the State of New Jersey."

Its president was the Rev. Abraham Beach, who at this time was the assistant-minister of Trinity Church, New York, but who had been the missionary and rector of Christ Church, New Brunswick, from September, 1767, until the previous year, 1784, when he transferred his labors to New York, but continued to maintain, for several years after, his connection with the Convention of New Jersey, and with this, the parish of his first ministerial service and his life-long love.

This Convention of 1785 was the first of that long series which, in the one hundred and thirteenth meeting of the original, and the eleventh of the younger diocese, has met for the centennial commemoration of to-day; and from it the Church

in New Jersey dates the beginning of her diocesan history and of the exercise of her privileges as a self-governing branch of the one Catholic Church.

This same year, 1785, is equally memorable also to us in the larger movements for the national organization of the Protestant Episcopal Church in the United States.

The constitution and standards of the National Church were not finally established until four years after, in 1789, but the work was begun in 1785, and the centennial of the decisive event in which the organization of the "Protestant Episcopal Church in the United States" had its actual commencement dates from a convention held in Christ Church, Philadelphia, from September 27th to October 7th, 1785.

This was a meeting of deputies (seventeen clerical and twenty-six lay), sent by "the Church" in each of the several States which were willing to take part in it, and it called itself "a Convention of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina."

The general principles on which the churches could be united took here a definite shape, and the work of bringing this "to good effect" went on continuously from this beginning; but this meeting was not itself a mere spontaneous gathering: it had come together in answer to a call prepared in two consultations of clergy and laymen held in the previous year, 1784. The first of these was on May 11th, 1784. This had its origin in the suggestions and efforts of the then rector of this parish, Rev. Dr. Beach, and was held, in accordance with his arrangements, in this city. And, as was eminently fitting, this event, which exercised so great an influence on the future of the Church in both the nation and the State, was commemorated last year, at the request of our bishops, in our diocesan conventions and most of the parishes throughout the State. But the object of these meetings of 1784 was only preparatory and suggestive; the work of organizing the churches in the separate States as one in the Church of the

United States, was really begun in the Philadelphia Convention of 1785 ; and the centennial of the present year thus calls back to us not only the "hundred years ago" of the Church in New Jersey, but also the wider range and more important interests of the Church in the United States.

The movements for ecclesiastical organization, both local and general, which mark this period, were made necessary by the conditions in which the Church in this country found itself at the close of the Revolution, and by the mode in which its affairs had been conducted during the previous century or more of its colonial government. Hence, if we desire to understand the work on which the Church was entering in 1785, or the character of the new era of its history which was prepared for by this work, we must recall some of the more important relations of the Church, both at the termination of the War of Independence and during its earlier existence in the colonies.

It is extremely difficult for us, after a hundred years of the ever-deepening sense of nationality and union, to realize how utterly the colonies on this continent were separate and independent of each other during almost the whole of their colonial history.

They were diverse in their several forms of government, unlike in the character of their settlers and in the principles and purposes that moulded their legislation. And upon several matters, some of very considerable importance, their interests came strongly into conflict ; and on these the feelings of the respective communities were not only opposed, but often bitterly antagonistic.

The subject on which these antagonisms were the most intense and lasting was the difference of the ecclesiastical relations and the religious characteristics of the various provinces.

The New England colonies were composed of Puritans, who had left England because of the harsh measures of its government and Church against the Non-Conformists, and had come to America for the double purpose of exercising their

own mode of worship undisturbed and establishing commonwealths which should be free from the intrusion of any worship that was not agreeable to their opinions.

Hence they provided, as a fundamental principle in their legislation, for the summary expulsion of all who had any taint of false doctrine, of whatever sort it might be, and with quite impartial determination drove out, under manifold pains and penalties, the dreaded Papist, the levelling Quaker, the abhorred Anabaptist, and—what, perhaps, they loathed more than any others—the pampered and corrupted Formalist of the hated old Church of England, from whose oppressions they had fled as voluntary exiles to this far-off land.

The Holland Dutch around New York and in North Jersey showed a less active hostility to the Church of England, but they were quite as averse from its ecclesiastical organization, and quite as ready to oppose it in the exercise of any special privileges which it might happen at any time to obtain from the favor of the royal authorities, or the Acts of the Colonial Assembly.

The Quakers of Pennsylvania and Southern Jersey, under the garb of a placid and unwarlike passivity, were yet intensely hostile to the Church, and opposed its growth among them as determinedly as the most violent Puritan of Connecticut or Boston.

Hence throughout the northern provinces the Church of England, during a considerable portion of the colonial period, was a nullity as to real power, and at the same time was both hated and feared by a very large number in almost every community.

There was somewhat of a change in the relations of these northern colonies to the Church after the beginning of the eighteenth century. Earnest and painful representations of the spiritual condition * and needs of many parts of the

* "So plain had become the features of moral and religious evil in our transatlantic colonies at the close of the seventeenth century, that the

colonies had awakened an interest in a large number of the clergy and laity of the Church in England, and in 1701 these organized the venerable "Society for the Propagation of the Gospel in Foreign Parts."

This society entered at once, with zeal and with admirable wisdom, on the work of providing suitable ministers for both the native inhabitants and the English settlers in America. Some of their missionaries were sent to North and South Carolina, but the greater part located themselves in the Middle and Northern provinces; and so wisely were most of these ministers chosen throughout all these colonies, that wherever they established a congregation it very soon made its impression, and in half a century the Church had attained a largely-increased consideration and influence in all those portions of the Northern provinces which had come in the range of the missions of this society.

But notwithstanding this improvement, there was in all this region, from the Potomac to the St. Lawrence, only a bare handful of the clergy of the Church.* These were mainly in the large towns or their immediate neighborhood, while among the general population of the country it was looked on rather as an intruder from outside than as a part of themselves, and the English Church in many parts of the northern colonies was hardly more acceptable throughout all this period to the popular sentiment than the Puritans and Quakers themselves had formerly been to the feelings of the Churchmen in England.

The relations of the Church in the southern colonies were widely different to this. In most of them it had been, from a very early date, established by law. It was in some the only

slightest observation of them at once startled good men at home and led them to immediate action."—*History of the American Church, by Wilberforce*, ch. iv., p. 73.

* "To the north and east of Maryland there were, in 1729, but eighty parochial clergymen."—*History of the American Church, Wilberforce*, ch. iv., p. 103.

form of religion legally authorized or generally known among their people.* The first emigrants to Virginia had brought a minister of the Church of England with them as chaplain to their little company. A devout and truly wise man, too, he proved himself to be in more than one terrible emergency, and they consecrated themselves and the settlement they had come to make in the new world by a celebration of the Holy Communion on the day after their landing, May 14th, 1607.

When the affairs of this colony became so assured as to admit of definite legislation, the General Assembly of the province, among its earliest acts in 1619, established by law the doctrine and worship of the Church of England as the only religion that was legally authorized within its limits; and such statutes as were necessary to sustain and enforce it as the State religion were passed by succeeding assemblies. The territory of the province was divided into parishes; stipends and glebes were apportioned for the support of the clergy; taxes were assessed on all the people for the payment of these stipends and the erection of churches; it was enacted "that all ministers whatsoever were to be conformable to the Church of England and the laws therein established, . . . and not otherwise to be admitted to teach publickly or privately, and that the Non-Conformists should, on due notice, be compelled to depart from the colony with all convenience," † and the Bishop

* So late as 1750, we are told by a writer from Virginia (Hanover), "there were not above four or five Dissenters within one hundred miles of this place till about six years ago." A few years before the Bishop of London had written to the clergy of this province "that none be suffered by the governor to officiate but those who are episcopally ordained;" and so effectually was this enforced for a time that another bishop of London says, in 1759, "Until a few years past . . . all were members of the Church, and there were no Dissenters among them."—*Virginia Historical Collections*, pp. 201, 368, 461.

† Anderson's Church in the Colonies, vol. ii., p. 8. A law was also passed in 1629 requiring "that all the people do repaire regularly to their churches on the Saboth day, and that one pound of Tobacco be paid for every absence, and 50 pounds of Tobacco for every month's absence sett down in

of London was applied to "to find for them a body of pious, learned, and painful ministers." *

The connection thus established with the Bishop of London was soon extended, though in a vague and informal relation, to the churches in all the other colonies,† and whatever of Episcopal jurisdiction or discipline was exercised over these churches came to be regarded as vested in the bishop, for the time being, of that see. But the authority of a bishop so remote and with power so undefined was wholly ineffective for the proper guidance and control of the Church under the new and complex conditions of these far-off and unregulated communities. And it was but a short time till the Church, in even the most loyal of the colonies, was suffering in every interest from this lack of the head, which was both essential to its completion as a divine organization and vitally necessary to its efficient government and discipline.

The position of the Church of England in those provinces where it was the established mode of worship was, in many respects, very disastrous to its spiritual welfare. The great body of the people, even when strongly attached to the ritual and teachings of the Church, did not intend to have their churches so connected with the State as to make them available for the increase of royal or parliamentary authority in their colonial affairs. Hence, as early as 1642, the General Assembly of Virginia ‡ declined to allow the governor or Bishop of London the right of "presentation and induction of ministers" to the parishes in which they were to serve, but placed this with the vestry of the respective congregations.

---

the Act of the General Assembly of 1623." This was amended in 1631 to impose "one shilling for every tyme of absence from church, having no lawful or reasonable excuse to be absent."—*Anderson*, vol. 1, p. 461; *Wilberforce*, ch. 2.

* Wilberforce's History of the Church in America, ch. 2.

† Vintou's Canon Law, p. 7.

‡ Wilberforce's History: Historical Collections of Virginia. Anderson's Church in the Colonies.

So, too, the collection and payment of the taxes for the stipend of the rector was given to the officers of each several parish, and not appropriated from a general State fund.

These salaries were paid originally in tobacco, each inhabitant contributing a certain quota. When there was no minister the tax was not collected, or was considerably lightened; hence there was a constant tendency to leave the rectorship vacant whenever and as long as possible, and the vestries soon became very ready, many of them, to find causes on which they might dismiss their minister, or make his position so unhappy that he could not remain. After a while the permanent, legal induction of life-long rectors was almost universally disused, and a minister was simply hired for a year, or even for a shorter time; and at the expiration of this term of service either he was discharged or continued for another temporary engagement on a like uncertain tenure. "So that," as one of their own number writes concerning this, "it comes to pass that they are kept in miserably precarious circumstances, like domestic servants, ready to be turned off at pleasure, which makes the better sort leave the country, and the rest so obsequious that they are ready to do whatever may be necessary to retain their places." *

But it was not the laity alone who were responsible for this unhappy condition of affairs. Many of the clergy throughout the colony were men of most devoted piety and self-denying labor, and no portion of the Christian world has seen more beautiful examples of patriarchal religion than in the life-long worship together of the minister and people in many of the unknown and quiet little colonial parishes of the "Old Dominion."

* Historical Collections, Virginia, p. 132. Another writes: "The people in general are averse to the induction of the clergy." "Very few are inducted, but are kept on agreements with the vestries under precarious circumstances," pp. 250–255. And like complaints occur continually.

But, besides these, there were, most unfortunately, among the clergy who were sent or voluntarily came over to the colony, a very considerable number who were utterly unsuited for their place, and many wholly unworthy of their office. Some were men of broken character or who had failed at home, and who had obtained a license to preach in the colonies from the ignorance or incautiousness of the Bishop of London or the "home council" of the province. Still more, perhaps, on coming into these remote and as yet unsettled communities, felt themselves freed from the restraining influences of their former lives, and yielding to the temptations of their present condition, fell into bad habits, and in many cases came to be regarded as notorious evil-livers.*

The absence of all episcopal authority made the discipline of the clergy, however great this need, almost impossible. The ecclesiastical authorities in England applied the only palliative that could be devised under the circumstances. The Bishop of London appointed and sent over a commissary to represent him, so far as possible, in his executive capacity. An officer of this kind was also appointed in certain other of the colonies, and in one form or another was continued until the Revolution. But as the commissary had no coercive powers—in fact, no legal authority at all—the most that he could do was to give the weight of his title and the influence of his character to the partial mitigation of these manifold disorders. And the longer this ungoverned condition of the Church continued, the more deeply did all its best interests suffer, and the more difficult the remedy. The reproach that

* Virginia Historical Collections, passim. Wilberforce's Hist., ch. iv. Rev. Dr. Chandler, of Elizabeth, in this State, writes to Rev. Dr. Johnson of the condition of Maryland in 1762: "Of about forty-five clergy in the province, five or six are of good character, whose names should be mentioned with honor; but to hear the character of the rest from the inhabitants would make the ears of a sober heathen tingle. You may be sure they are much averse to having an American episcopate."—*Life of Dr. Johnson*, p. 311.

had been brought upon the clergy by the ill-conduct of so many who claimed that title had, of course, produced among the laity a corresponding loss of respect for the clerical office,* and a growing suspicion of those by whom it was represented ; this concurred very fatally with their tendency to regard the connection of minister and people as one dependent wholly on the pleasure or pecuniary interest of their parishioners, and not only did they continue merely to hire their clergy from year to year, or even a shorter period, but the custom began and spread very rapidly of employing † at a cheap rate lay readers for a time, and in some cases almost continuously, instead of settling a rector. Thus the taxpayers were enabled to relieve themselves of the heavier burden of the stipend of the minister, and at the same time to provide for maintaining the services they might desire to have, or were required to keep up by the law, but with the necessary consequence of most serious evils to the Church, and a still further lowering of the character and influence of the clergy.

A number of these lay readers seem, little by little, to have acquired a sort of half-ministerial character, and we find them assuming and exercising the right to officiate whenever the occasion should call for their services. One of the writers of this period says : "Laymen are allowed to usurp the office of ministers, and deacons to thrust out presbyters—in a word, all things are left to the mercy of the people." Another reports that "of fifty parishes there are only twenty-two that have ministers," ‡ while a third complains that "two

* "Such are the defects of duty, love, esteem, and union mutually between ministers and people, that it can be truly said they have preachers rather than pastors in these parts."—*Virginia Hist. Collections*, p. 332. "The gentlemen of the General Assembly are averse from doing anything for the encouragement of the clergy," p. 310.

† Wilberforce, ch. iv. : "The lack of clergy led to the general employment of lay-readers, and it happened frequently that the benefice was kept unfilled in order to prolong the more acceptable services of the unordained reader."

‡ Anderson's History of the Church in the Colonies, vol. ii., p. 351.

thirds of the preachers are the leaden lay priests of the vestries' ordination, and are both a shame and a grief to the rightly-ordained clergy."

As the social condition of the provinces became more settled and orderly, many of these evils were greatly diminished, but their influence continued to affect those portions of the Church where they had prevailed, more or less strongly, throughout the entire colonial period.

We have seen that the churches in the northern provinces were utterly unlike those of the south in their external relations; this was accompanied by an equally marked difference in their internal character and tendencies. The clergy in the northern churches had been sent out, and were wholly, or in large part, maintained by the Society for the Propagation of the Gospel. Some of them had come at the request of the small bands of loving Churchmen scattered here and there in the midst of hostile Quakers or Puritans; others had been appointed as missionaries to portions of the country which were without any religious teaching, and in some instances in almost heathenish spiritual destitution.

The men thus employed were under the immediate eye and control of the society, were in constant relations, by reports and correspondence, with the officers and bishops of the home association, and, from the very necessities of their position, must have been generally such men as were able, both from their character and acquirements, to present the Church in favorable contrast to those around them, else they would not continue long to maintain any place or influence at all in the community. As another consequence also of their position, they were mostly very strong in their churchmanship,

The letters in the Virginia Historical Collections abound with complaints by the clergy of insults, annoyances, and even personal violence from parishioners, and sometimes from the governors and other persons high in authority in the colony.

and regarded the presence and action of a resident bishop as not only a necessity for the unity and effective government of the Church, but as a vitally essential element of its organization as a branch of the Catholic Church on the American continent.

The province of New Jersey was among the first which came under the influence of the ministers of the Propagation Society, and its condition at the beginning of the eighteenth century shows a lamentable need for the work of their missionaries. Its people were regarded by the English authorities * as among the most unruly and defiant of royal control of any in the colonies, and they seem to have been equally unrestrained by religion or morality.

Colonel Lewis Morris, afterward governor of the colony, writes of West Jersey to the Bishop of London, in 1700 : † "They have a very debaucht youth in that province, and very ignorant;" and, speaking of Pennsylvania, he says : "The youth of that country are like those of the neighboring province, very debaucht and ignorant." He reports also of the condition of a more northern part of the colony : ‡ "There is no such thing as church or religion among them; they are perhaps the most ignorant and wicked people in the world." One of the missionaries of the society writes home a couple of years later,§ in 1702, and says : "There is not one Church of England yet in either West or East Jersey, the more is the pity; and, except in two or three towns, there is no face of any public worship of any sort, but people live very mean,

* New Jersey Colonial Documents. Sussex Centennial : Address of Rev. J. F. Tuttle. Address of Benjamin B. Edsall.

† Discourse of Rev. J. F. Tuttle at the Sussex Centennial, 1853, p. 80. Another writer "represents them to the home government as being without law and gospel, having neither judge nor priest," p. 77.

‡ History of Christ Church, Shrewsbury, Journal New Jersey Convention, 1847, p. 39.

§ Memorial of Rev. Mr. Keith, in Rev. Dr. George Morgan Hills' History of the Church in Burlington, p. 19.

like Indians." And a short time after this another missionary reports to the secretary of the society : * "Nova Cæserea, or New Jersey, has been most unhappy ; there is not, nor ever was, an orthodox minister settled among them." "All sorts of heathens and heretics superabound in these parts. Africa has not more monsters than America."

The missionaries above referred to were Rev. George Keith, who was the first † missionary appointed by the Society for the Propagation of the Gospel, and the Rev. John Talbot. They began their labors here together in 1702, and were the planters and first master builders of the Church in New Jersey. Mr. Talbot soon became settled in Burlington as its first rector, and on March 25th, 1703, laid the corner-stone,‡ and commenced the building of the old Church of St. Mary in that town.

He was from the beginning of his work continuously urgent to have a bishop sent out to the colonies, and at length, in his profound conviction of the necessity for some episcopal ministration in this country, he received consecration himself as bishop at the hands of the Non-Jurors § in England. The act was unwise, nor could he ever make any effective use of his office in the colonies ; but in his personal influence and untiring, self-denying work, he has earned the gratitude of the Church in this State for all after-time, and fully merits the praise of the late Dr. Hawks "that the society never had, at least in our view, a more honest, fearless, and laborious missionary." ‖

Rev. George Keith had been in early life a stanch defender of an orthodox theology among the Quakers, but in 1700 was ordained to the ministry by the Bishop of London, and by his zeal and indefatigable labors not only es-

* Rev. John Talbot, in Hills' History of the Church in Burlington, p. 54.
† Hills, p. 20.
‡ Hills' History of the Church in Burlington, pp. 33, 36, 429.
§ Hills, p. 168. Wilberforce, p. 123. Anderson, vol. iii., p. 240.
‖ Quoted in Hills' History of the Church in Burlington, p. 212.

tablished the Church in many places in New Jersey, but left with it his impress in that clear and earnest churchmanship which it has continued, through all the varied phases of its history, to retain.

The clergy of the Church in New Jersey thus, under the influence of the Propagation Society and in common with those of all the northern provinces, were zealous for the establishment among them of a colonial or suffragan bishop. And so urgent was the need for one in every portion of the country, that scarcely a packet left America that did not carry out, from both the north and the south, earnest and powerful appeals for the settlement of a bishop, or some provision for the personal exercise of episcopal authority in one or another of the colonies.

It would seem, on a mere statement of the condition and necessities of the colonial churches, that a claim so reasonable, so inherent in the very constitution of the Church, should have been immediately granted ; and yet so complex were the relations and interests of the several parties, that the obstacles in the way of an American episcopate before the independence of the States were practically insuperable ; and, strangely enough, the difficulties came, equally from the mother country and the colonies, from the position of the Churchmen and the feelings of those opposed to the Church.

The American provinces had scarcely begun their history as permanent communities when the feuds of the Long Parliament, followed by the domination of Cromwell, rendered any favor to the Church in the New World utterly hopeless. The Church in England was itself deprived of its place and all its privileges, and the most it could expect in any colony was to be allowed toleration at the pleasure and will of the hostile home government.

After the Restoration Charles II. and James II. were both really Papists, and were persistently opposed to any measures that might enable the Anglican bishops to act more effectively as a restraint upon them. Hence they would not

even listen to the establishment of an episcopate in the now growing colonies, as its prelates, being farther removed from the royal coercion, might readily become more defiant than even the dissatisfied bishops at home threatened to be.

The sympathies of William of Orange were really more with the Dissenters than with the Church; the English bishops during his reign—as, in fact, through * the entire colonial period—would very gladly have sent out one or more bishops to the American provinces; but, bound as they were by the laws of the realm, they had no power whatever to appoint and give jurisdiction to a bishop in any part, either abroad or at home, of the British dominions. This could be done only under an act of the Parliament and approved by the king, and neither king nor Parliament cared to establish an episcopate in the colonies at a time when it was very uncertain if the bulk of the House of Bishops might not cast the weight of their great place and authority on the side of the Stuarts, as a considerable number of them were eventually led to do.

If Queen Anne had lived long enough it is probable she would have endeavored to institute some mode of episcopal supervision over the churches in America. So near did the accomplishment of this purpose seem at one time to be, that a fund to the amount of £4700 was subscribed in England and placed in the hands of the Society for the Propagation of the Gospel † for the support of a bishop in the colonies, and the

* The position and feelings of the English bishops are very fairly represented in a remarkable correspondence of one of the bishops of London with the celebrated Dr. Doddridge on the subject of the oppression of Dissenters in Virginia. The bishop says, speaking of the condition of the Church in the colonies: "Sure I am that the care of it is improperly lodged; for a bishop to live at one end of the world and his people at another must make the office of a bishop very uncomfortable to him, and in a great measure useless to the people. And I applied to the king as soon as I was Bishop of London for two or three bishops for the plantations, to reside there, but found so many obstacles that it could not be done."

† Reply to the plea of Rev. Dr. Chandler, of New Jersey, for a bishop in the colonies, by the Rev. Dr. Chauncy, of Boston, p. 104; he gives the

most elegant and spacious mansion in the northern provinces, described in * the quaint history of that time as "the great and stately palace of John Tateham, at the town of Burlington in New Jersey," was purchased, under the direction of the society, and preparations were made by its order to have Burlington become the residence and see of the first Anglican bishop in America.

But even Queen Anne, with all her desire for the welfare of the Church and the extension of its influence throughout the provinces, was so fearful of any kind of independent thinking or acting among the colonists, that in the very instructions † in which she provides most admirably for the efficiency of the ministry and for the regular services of the Church in New Jersey, she also ordains that, "as great inconveniences may arise by the liberty of printing in our said province, you are hereby to provide, by all necessary orders, that no person keep any press for printing, nor that any book, pamphlet, or other matter whatsoever be printed without our special leave and license first obtained."

Besides the difficulties we have thus seen in the way of an American episcopate from the "home authorities," on political grounds, there were others equally great in the conditions of the colonists. The mass of the people in the northern provinces were Dissenters; and whatever differences they had among themselves, they were all at one in bitter hostility to any institution that could give vitality and effectiveness to the hated Church of England in the provinces. Not only so, but there was an almost universal distrust and fear of the introduction of an English bishop among the laymen of the Church

names and amounts of the contributors to this fund. As stated by him, these were: "Archbishop Tennison, £1000; Sir Jonathan Trelawney, £1000; Lady Elizabeth Hastings, £500; Bishop Butler, £500; Bishop Benson, £200; Bishop Osbaldaston, £500; and Mr. Fisher, £1000," p. 104. This book of Dr. Chauncey throws much light on the feelings of that time, 1768.

* Hills' History, etc., pp. 17, 106, 136. † Ibid. p. 26.

itself. Bishop White said,* in reference to this feeling: "There cannot be produced an instance of laymen in America, unless in the very infancy of the settlements, soliciting the introduction of a bishop. It was probably by a great majority of them thought an hazardous experiment." There was at that time practically no conception of a bishop of the Church of England, as we now regard the bishop, as merely the spiritual head and the centre of unity of the Church. He was and had always been in England a high dignitary in the government, living in lordly state, having a special mode of jurisdiction of his own, needing vast incomes and a pompous retinue to maintain his position. The American † mind, of all forms of religious opinion, recoiled from this; it was wholly alien to all they had come to America to obtain; and, unfortunately, the measures taken or proposed by those who were most urgent for the colonial episcopate seemed greatly to favor the opinion that such was to be the position of a bishop in the provinces. Very early in the history of the settlements Archbishop Laud had "desired to send a bishop to New England to coerce the Puritans there to submission to the Church of England for their better government, and to back him with some force to compel, if he were not able otherwise to persuade, to obedience." ‡ And the purchase at a later date of the "palace at Burlington," with the provision of a fund,

* Journals of the first fifty years, vol. iii., p. 426. It is certain, however, that such application was made by some of the laymen, as we find Colonel Lewis Morris, of New Jersey, addressing a memorial to the Bishop of London in 1700, asking for the establishment of a bishop in that province (Sussex Centennial, p. 79); and Bishop White partially qualifies his own statement in a note: "If there has been any it must have been so few as rather to corroborate than weaken the sentiment conveyed," which is essentially the fact.

† Chauncy's reply to Chandler, p. 108: "May we never have a clergy for whom fine seats must be provided and funds established to bring an income suited for a kingdom of this world more than for one which is purely spiritual."

‡ Anderson's Church in the Colonies, vol. i., p. 401.

readily magnified far beyond its actual amount, were constantly referred to * as certain proof of the high state the expected bishop would assume.

But there were still other objections, and yet more fatal. The only power that could, in the then condition of the law, establish an episcopate in America, was an act of Parliament, and the one point on which well-nigh the whole of the American people were a unit was in resisting all claims † of the Parliament to exercise any local authority over the affairs of either State or Church in any of the colonies. Hence the opposition of the people in every section, Churchmen equally with Dissenters, to the sending over a Parliamentary bishop, was strong and openly pronounced. In Virginia, just before the outbreak of the war, a meeting of the clergy was called by the "commissary" to ask for the appointment of a bishop. Only twelve of the whole number—nearly one hundred—came, and four of these opposed the proposition. The General Assembly of the province, on learning their action, although its members were almost entirely Episcopalians, passed a vote of thanks unanimously to the four "for their wise and well-timed opposition to the pernicious project of introducing an American bishop." ‡

And John Adams says, in reference to this feeling of the

* Chauncy's reply to Chandler, p. 105: "Such provision must be made for him that he may appear in all the grandeur of a bishop in England."

† "Representations were sent to England that nineteen twentieths of the Americans are utterly against sending them a bishop, and even if sent with only spiritual power, would cause more dangerous disturbances than even the Stamp Act itself, so that the ministry would not even give the archbishop any attention about it."—*Life of Rev. Dr. Johnson*, p. 325.

‡ Wilberforce's History, etc., ch. iv., pp. 129, 130. In 1769 Rev. Mr. Boucher's sermon, quoted in Wilberforce, declared: "Till now the opposition to an American episcopate has been confined chiefly to the demagogues and independents of the New England provinces, but now it is espoused with warmth by the people of Virginia. We see professed Churchmen fighting the battles of Dissenters, and our worst enemies are now literally those of our own household."

people: "The apprehension of episcopacy contributed as much as any other cause to arouse the attention and lead to close thinking on the authority of Parliament over the colonies; this was a fact as certain as any other in the history of the country. . . . The line of reasoning was: If Parliament can erect dioceses and appoint bishops, they may introduce the whole hierarchy, establish tithes, forbid Dissenters, make schism heresy, and impose penalties extending to life and limb, as well as to liberty and property." *

Had there been any adequate political advantage from the establishing of an episcopate in the provinces, the English Government might have disregarded these feelings of the colonists; but the certainly bad effects of the measure were too dangerous to call for such an additional violence to the convictions of the people without any corresponding gain. And the war of the Revolution found the Church of England in America little more than a multitude of separate congregations scattered, in varying proportions, through the several provinces, without a common head, without any authoritative discipline, universally distrusted in its political relations by the mass of the people, deprived of the very organization which it had been taught was vital to the continuance of an apostolic Church, and upheld only by the inherent divineness of its principles, the devoted love of the few laymen who still clung to its honored form of worship, and the self-denying services of the handful of its clergy who were willing, from conviction or personal regard for the souls of their little flocks, to cast their lot in with the rebellious colonists, and yield for the time to a separation from the Mother Church of their ordination and their allegiance in the ministry.

So many of the ministers left their parishes, or were driven out by the people in the progress of the war,† that "in many of the northern colonies there was not one church remaining

* Life and Letters of John Adams, vol. x., p. 185.

† Wilberforce's History, p. 133.

open. In Pennsylvania one only was left, under the ministry of Dr. White; Virginia had entered on the war with one hundred and sixty-four churches and chapels and ninety-one clergy; at its close ninety-five parishes were extinct or forsaken, and only twenty-eight ministers remained within its limits." There were but five left in Massachusetts,* one in New Hampshire; two lay readers but no clergymen in Rhode Island, and the Rev. Dr. Abraham Beach, the zealous and able rector of Christ Church, New Brunswick, was the only minister by † whom the regular services of the Church were maintained in either of the provinces of New Jersey.

As we look back to those dark days of weakness and disaster, the Church of the nation, as well as the Church in our own State, may well exclaim, "With my staff alone I passed over this Jordan."

Immediately on the conclusion of peace the minds of the clergy in the Church of the several States, in connection with the more prominent laymen, began to inquire into the best mode of providing for the new condition of affairs. The position of the churches in America at this time was in many things wholly unique; for the first time since the union of the Church with the imperial government under Constantine, a group of independent churches had the possibility, or rather were forced to the necessity, of acting wholly for themselves and of providing the needed requirements, whether to continue as self-governing and independent branches of the Catholic Church in each of the States where they were placed, or to unite in the organization of one common National Church; but in either case without, on the one hand, a subjection to the political supremacy of the State, or, on the other, a claim to the domination of the civil government by the intrusive authority of the Church. They had, besides, to

* Rev. Dr. Parker, in Journals of Fifty Years, vol. iii., p. 58.

† Sermon by Rev. Dr. Langford before New Jersey Convention, 1884. History of Christ Church, New Brunswick, by Rev. Dr. Stubbs.

deal with relations of ministers and people, of bishops and their jurisdiction, such as had not been known in any part of Christendom for fifteen hundred years. They were poor and few in number, and with no hope of aid or sympathy from any other portion of the Church elsewhere, or any favor from the "person in authority or the legislative bodies in any of the States." Nor had they any special fitness in their own conditions. They had no training or experience for their new responsibilities; no Anglican precedents on which to build; they were unpopular and frequently disliked by the great body of the people in almost every section of the country. And now, when called to the mighty work of laying the foundation of the Church of the future in America, they were, from the previous conditions of their colonial history, radically, and at first it seemed irreconcilably, divided as to the wise or even safe provisions for their permanent organization, whether as self-governing, independent branches of the Church in the several States, or in their union as constituent members of the one Church of the United States.

One of these parties held now, as before the war, that no portion of the Church could, as a fundamental principle, take any formal action, either on questions concerning its liturgy or matters of ecclesiastical organization, without the completion of the apostolic order and the co-operation of a bishop.

The other, still feeling a distrust of an unlimited episcopal authority, if there were not some adequate restrictions placed upon it in advance, determined that they would first establish such conditions as they deemed advisable, settling the standards of doctrine, ordaining the offices of worship, defining what should be the duties, responsibilities, and restraints of the episcopate, and then proceed to obtain a bishop who would come to his position on the basis and under the limitations thus prepared for him.

The Church in Connecticut had always held the first of these views, and immediately on the declaration of peace sent

the Rev. Dr. Seabury to England to obtain for himself there, or elsewhere, the consecration which would enable them to proceed at once, in their permanent organization and work, as a complete and fully authorized branch of the Catholic Church.

There was, however, a very general feeling in the other States that the matter of paramount importance was some mode of bringing the separate churches, at the earliest day possible, into a national unity and co-operation. The sentiment in New Jersey was cordially at one with the principles of the clergy in Connecticut; but so urgent seemed the necessity of uniting these scattered weak fragments of churches under some common headship of union and action, that the Rev. Dr. Beach, then, as always, wise and far-seeing, was willing for the time to waive the questions of detail, and to endeavor as the matter of first importance to unite the several churches in one common organization, and to obtain the Episcopal succession by their united action, and in a correspondence with Rev. Dr. White, of Philadelphia, he proposed to have a meeting in this parish on May 11th, 1784, which should consider how * "to introduce order and uniformity in the Church in this country, and provide for a succession in the ministry." And it was in accordance with these suggestions that the meetings of May † and October, 1784, out of which grew both the National and State Primary Conventions of 1785, were finally decided on and held.

As a simple question of ecclesiastical polity and strict conformity to the order of the Church, the action of Connecticut

* Bishop Perry, in the Journals of Fifty Years, etc., vol. iii., p. 8, says: "It is time the Church should know to whom the idea of this preliminary meeting was due," and he gives the letters in which Dr. Beach first makes the suggestion and afterward arranges for the meeting.

† For the proceedings of the meeting on May 11th, 1784, in New Brunswick, see Journals of Fifty Years, vol. i., p. 12; vol. iii., p. 7. Sermon before Convention of New Jersey, by Rev. Dr. Langford, 1884. Sermon in St. Paul's, Camden, by Rev. Dr. Garrison, May 11th, 1884.

was the more regular mode of procedure ; but the thought of Rev. Dr. Beach and the resulting movement which was thus begun in New Jersey, were far the more Catholic and statesmanlike, and, under the circumstances, vastly more important to the future of the Church in the United States.

The real problem of that time was not the separate organization of the churches as each existed within the limits of the several States, but to lay the foundations for the Church of a continent, to prepare for the future of a new branch of the Church Catholic for a nation. It would have been a sad day for the Church in America, and, in its wider relations, for the best interests of Christendom, had such of the States as were desirous or felt themselves able to secure a bishop proceeded each by itself to perfect its own organization, and made no provision for the mutual aid and co-operation of the whole together as one great national communion in the Church of the United States. Where would have been the vast missionary work whose sixteen missionary bishops and stations, now maintained on every continent, are the outgrowth of this unity? Where the grand moral influence of its oneness of spirit, pulsating with one common life, from the wealthy and cultured cities of our seaboards to the remotest hamlet of the Indian reservations and of the last-settled Territory? And the very assembling of her widely-scattered bishops and dioceses, as they gather from near and far to our National Convention, is it not a visible response, so far as we can answer it, to the Lord's great yearning for His people "that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us"?

In presenting the question of organic unity as the matter of first importance at this time, Dr. Beach and those who acted with him felt that if the separate churches could once be united in the common life of a church of the nation, they might be safely trusted to their old Anglican training and to the principles inherent in the very essence of the Church of England to correct the perversions and misapprehensions

which had grown out of the peculiar conditions of their colonial history, and to bring them all, at no distant period, into full conformity with all that was fundamental in its standards of doctrine, or really of any moment in its ecclesiastical order; and the course of the subsequent events has abundantly shown that they had judged aright.

The meeting in Philadelphia in September, 1785, which was the immediate outcome of the action taken in New Jersey, and from which we date the *national* centennial of our gathering to-day, did indeed fall very short of what was desirable. Its revision of the Liturgy, now known as "The Proposed Book," was a serious mutilation, in many important points, of the teachings of the Anglican Church, and its constitution would have made the office of a bishop little more than a nominal overseership, without either the duties or the responsibilities which properly belong to the Episcopal order.

But with the awakened interest in the Church that grew out of this convention, there came so wide and radical a change in most of the States, that in its next meeting, in June, 1786, at Philadelphia, all the really erroneous features of "The Proposed Book" were repudiated, the more important defects in the constitution either remedied or left open for future action, and upon this sounder basis two distinguished clergymen, Rev. Dr. White, of Pennsylvania, and Rev. Dr. Provoost, of New York, were sent, with the testimonials and request of "The General Convention" of the Church in seven of the States, to England to receive consecration as bishops of the Church in the States by which they had been elected. The English prelates had been empowered by a recent act of Parliament to perform this office, and the apostolical succession of the English Church was continued in the churches of America by the consecration, in Lambeth Palace, London, February 4th, 1787, of the first bishops of New York and Pennsylvania.

The influences which had thus shaped the action of 1786 continued to extend and deepen, and in 1789, when the

General Convention again came together, the different lines on which the General Convention and the Church in Connecticut, with the other States of New England, had been moving, had so closely approximated, that the deputies and bishops of the General Convention were found willing to remove from their plan of organization whatever was radically objectionable to Bishop Seabury and the churches which had acted with him, and on October 2d, 1789, at a session held in Independence Hall,* Philadelphia, the two sections of churches came together, and in that room, memorable by so many events of high importance in the political history of the country, the churches of all the States first agreed to their union in the one common body of "The Protestant Episcopal Church of the United States." The act thus consummated removed the last obstacle to the completion of the work begun in 1784; and when the General Convention of 1789 finally adjourned, on October 16th, it had established a constitution which formed the basis of the union of its several parts, and had set forth its standards of doctrine and worship; and with these the Protestant Episcopal Church in the United States henceforward took its rightful place as a fully authorized national branch of the Catholic Church, and an inheritor of all that belongs to the history and privileges of a living member of the one universal Church of all the ages and nations.

During the period in which these larger *national* movements were thus going forward to completion, the little band of Churchmen in *New Jersey*, which had organized its first convention in 1785, was gradually strengthening and growing, and was desirous, at the earliest moment possible, to effect their diocesan organization by the election and settlement of a bishop of their own. The mere handful which met here in

* Life of Rev. Dr. William Smith, vol. ii., p. 285. Journals of General Convention of 1789, vol. i., p. 97. The article of union was signed, on the part of the New England clergy, by Bishop Seabury, Rev. Dr. Jarvis, and Rev. Mr. Hubbard, of Connecticut, and Rev. Dr. Parker, as Clerical Deputy of Massachusetts and New Hampshire.

that first convention—only three clergymen and eight parishes —did not feel adequate, either from ability or numbers, to propose so large an undertaking; but in 1798, finding their clergy had increased to seven and their churches to twenty-two, they proceeded, in a special "convention * held in New Brunswick," to elect the Rev. Uzal Ogden, D.D., the rector of Trinity Church, Newark, as first bishop of the Church in New Jersey; but the General Convention, in its action, which subsequent † events showed to have been most fortunate for the Church, declined to "consent to his consecration." After this discouragement in its endeavors to obtain a bishop, the Church in New Jersey made no effort in that direction until seventeen years had passed away. There seems to have been very little increase of the Church during all this time—indeed, we are told, in a report to the General Convention, that but six new parishes had been established in the State since the close of the Revolution. But in the Convention of 1815,‡ held in St. Michael's, Trenton, it was resolved to elect a bishop, there being seven clergymen and deputies from eighteen parishes present; and on the first ballot the Rev. John Croes, then rector of Christ Church, New Brunswick, at a salary of $500 per annum, was elected as the bishop. The consecration of Dr. Croes as its first bishop completed the organization of the Church in New Jersey, and gave it the place for which it had so long been waiting, of a church fully endowed to meet all its own needs and to carry forward its divinely-given work in the true spirit of its divine and heavenly Founder. §

* Hills' History of the Church in Burlington, p. 348.

† Hills, p. 349.

‡ Journal of Convention of New Jersey, 1815. Hills' History, etc., p. 382. History of Christ Church, New Brunswick, by Rev. Dr. Stubbs.

§ It did not come within the range of my subject to continue the history of the Church in New Jersey after its completed organization by the consecration of Bishop Croes; but we can hardly look back over the past century of the Church in this State without recalling the memory of the two

But while the difficulties which had so long repressed and almost paralyzed the Church, both in our State and in the nation, were now overcome, so far as concerned its internal constitution, it was still sorely hindered in its progress by the remains of the old prejudices and adverse convictions among the people. In the State of New Jersey, with a population of two hundred and fifty thousand, there were, in 1815, only eight clergymen and not over four hundred communicants. The entire United States numbered about eight million inhabitants, and had two hundred and sixty ministers and bishops divided among thirteen dioceses. The great body of the people out of the large towns and cities knew really nothing of the Church, and if they thought of it at all it was rather as some foreign and uncongenial mode of worship which was utterly alien to the American character, and not at all in harmony with the spirit of a free republic. The notions that the

noble men who successively held the episcopate between the death of Bishop Croes and the division of the original diocese in 1874.

Bishop Doane, from his consecration in 1832 to his death in 1859, occupied a place of marked and singular prominence in both America and England. His name was always with the foremost in the nation in all earnest work for the advancement of the Church. He was the first bishop of the Church in the United States who was permitted to preach in the pulpits of the Church of England. And with his visit to that country in 1841 began that fraternal intercourse between these two branches of the Church which every year since then has made more beautiful and strong.

Bishop Odenheimer, who was elected in 1859 as his successor, won all hearts by his quick and loving sympathy; and the Church in this State, directed by his ability and inspired by his spirit, grew year by year, until at the division of the original diocese in 1874, each part was well-nigh as large in numbers, and vastly stronger in all its capabilities of work, than the whole State was when he became its bishop.

On the division of the diocese, he chose as his field the northern portion of the State. But while the younger diocese was the home of his adoption, yet in his death he rests beside his predecessor, Bishop Doane, in the churchyard of old St. Mary's, Burlington.

He died August 14th, 1879. He was succeeded in the diocese of New Jersey by Bishop Scarborough, consecrated February 2d, 1875, and in Northern New Jersey, by Bishop Starkey, consecrated January 8th, 1880.

bishop was possessed of almost unlimited authority, and that both minister and people were alike heartless in a formalism that could neither preach nor pray spontaneously, were almost universal. It is long within the memory of your preacher that the services of an Episcopal minister in by far the larger number of the villages of this State would excite more curiosity and unfriendly criticism than the presence of a Mohammedan Mufti in the present day. The town all ran as to a show to hear a man preach in that amazing garment which, they passed around in whispers, was called a "surplice," and looked with open-mouthed wonder, largely mingled with contempt, as they saw him kneel when he came into the place of worship, bow at the name of Jesus in the Creed, and read prayers out of a book. And it is but a very few years ago that a presiding elder in the Methodist communion inquired of me most seriously "if it was a law in your Church that the bishop must read and approve every sermon of all his ministers before they were allowed to preach them?"

Under conditions such as these, it is not strange that the growth of the Church in the early portion of the century was very slow—indeed, the work of the Church for the first fifty years after its completed organization was largely to remove these unfounded prejudices, and to gain a fair and candid hearing from the general community.

The turning point in the establishing of a right understanding with the people was the revival of the original and true conception of the missionary character of the Church, which took shape and was finally consummated by the appointment and sending out, in 1835, of the first missionary bishop. This movement was largely due to the zeal and ability of Bishop Doane; he had been elected and consecrated as Bishop of New Jersey, as successor of Bishop Croes, in 1832; and although so young in the episcopate, his fervid eloquence, large acquirements, and clear appreciation of the true mission of the Church gave him at once a leading position in the House of Bishops, and made his episcopate an era in the

Church of the nation as marked and significant as it was in the administration of his own diocese.

With the inauguration of the missionary episcopate and the corresponding change in conception of the Church as to her proper character and mission in this country, there came a vast and rapid widening of her views upon the real import and spirit of her work on this great continent. She now began to realize that she was set here to be and to represent the "Catholic and Apostolic Church" in all its high and distinctive attributes to every part and portion of all this mighty nation, not to call men to take on her name as merely a rival sect among a multitude of other sects, but to come to her as the living body of the ascended Lord, as that body had been established by His divinely-authorized apostles, and had handed down unchanged the whole substance of the faith that "once for all had been delivered to the saints."

The people, instead of their old distrust of her, now began on all sides to recognize that she had peculiar adaptations to the needs of this great Republic; that she alone, of all the institutions of the age, combined a reverence and adherence to whatever was best and most vital of the past with that freedom of reason and action which was able to take all that was wise and true in the learning and life of the present; and hence she is becoming daily more and more the Church of the people and for the people, as she has always gathered largely to her numbers of the thoughtful and the refined.

Under this same high inspiration she is also entering continually more fully into the riches of her own inheritance and her own great work for the Christianity of the future. Not only does she glory in her kinship with the noble Church of England in its reformed and present state, but she feels that all its past, and the past of all the Church of Christ, equally belong to her. Hers are the builders of the old cathedrals, and hers the loving spirit of the worshippers who thronged their mighty aisles; hers the long roll of martyrs and missionaries who planted the Church of Christ in their own blood,

and reared it to modern Christendom by the sacrifice of self and all that men hold dear upon the service of the Master; hers, too, are the soaring liturgies, rich in the devotion of men whose tongues were yet glowing with the warmth of the pentecostal fire; and hers, too, the unity of her faith and orders with their divine Source and Warrant, in the unbroken line of her ministry and bishops for well-nigh nineteen centuries.

Nor is this all; not only does she rejoice in this grand heritage of glory and of blessing from the past. She is beginning more and more to feel the high responsibilities and duties that lie upon her for the future.

The world is weary of the jars and alienations of a rent and self-dwarfing Christendom. Men say, and say with bitter truth, "If you have the one same spirit of the Lord, why are ye not one in the communion and unity of Christian brotherhood?" Sin holds wild riot upon every hand, and the nations grow more doubtful of the divineness of our whole religion, while they who claim to "bear the vessels of the Lord" stand, because of some paltry differences, with eyes coldly averted from each other, and leave untaught, unsaved, the needing millions of the world around. Good men of every name are yearning more and more to find some way by which the wounds in the body of the Church may be closed up and healed, and with us more than any other lies the duty and the possibility of searching out an answer to this call. It has been said, and with but too much truth, "The fathers of the Church in its early ages marched before the world; the Church of to-day lags behind it." But in this need for Christian unity we have a place, and ours is the opportunity which, if we rise to its mighty import, will show the Church again as the great leader of the peoples and the manifested presence of the life and spirit of "the Master" among men.

There is no work so urgent in the Christendom of our time as this; the way to it may not as yet be open to our narrow vision; the means may not be fully ready for the doing it; but

with the great prayer, "O Father, that they all may be one," in our hearts, with words of loving and pleading brotherhood on our tongues, with hands outstretched to touch a brother's hand wherever we may find response in our actions—that spirit will become a power and a reality, and the same Lord who by His Word and Spirit brought order into the chaos of the primal elements will by them also bring unity again into "the Church" which is the living body of His love.

The little band of three, whose meeting in this place a hundred years ago we celebrate to-day, had their hearts anxious not only with the upbuilding of the Church in their own State, but, far more than that, with the yearning thoughts how there might soon be wrought such union of the then separated fragments of the Church scattered in weakness and isolation through various portions of the land, as should inspire them with the power and efficiency of *one* living whole. Their prayers and efforts have been richly answered. In our State two dioceses, with two hundred ministers upon their clergy lists, now represent the outgrowth from that feeble waiting three; and in the century of the nation more than sixty dioceses and missionary fields and thirty-six hundred clergy have come as the firstfruits of the unity and work together of that Church as one.

In a few short hours we shall have parted hence to our several dioceses and our distant fields of labor and of life. The volume of one century of the Church in our State and nation will be closed forever, and the pages of another opened. We shall kneel here together around the one table of the Lord, and pray together as "very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people." Shall we not make it the burden of our prayer and of our holy "offering" to-day that they who shall come here in our places at the end of another hundred years may look out on a Christendom not marred, as now, with bickering and alien "communions," not paralyzed by narrow factions and discordant interests, not uttering dire anathemas

against their differing brethren in the Gospel, but—even more abundantly than we rejoice in the unity and loving brotherhood which binds our churches over all this land in one—they may be glad in the far larger and more blessed oneness of the "universal Church, inspired continually and in all its parts with the spirit of truth, unity, and concord," and that there may be realized in them the fulfilment and answer of the hymn—half prophecy, half prayer—sung at the consecration of Bishop Seabury.

He was about to go forth, with only the hand of fellowship, from the poor and despised Church in Scotland, as the first bishop of the little company that formed his church in the new nation just born beyond the waters; and as he stood, with mingled joy and fear, in that humble chapel, "the upper room in a narrow lane" * of Aberdeen, where he was ordained, those who were gathered there to wish him God-speed on his uncertain mission sang with him:

> "To all Thy servants, Lord, let this
> Thy wondrous work be known;
> And to our offspring yet unborn
> Thy glorious power be shown."
>
> "Let Thy bright rays upon us shine,
> Give Thou our work success;
> The glorious work we have in hand
> Do Thou vouchsafe to bless."
>
> AMEN and AMEN.

The Sermon being ended, *Benedictus qui venit* was sung as an Offertory Anthem, and the offerings were divided equally between the two dioceses.

After the Prayer of Consecration, the hymn "Bread of Heaven, on Thee we Feed," was sung to the tune of *Clapham*. A very large number of communicants received. Im-

* Beardsley's Life of Bishop Seabury, p. 144. The street in which the chapel stood was called Longacre Lane. The Psalm was the Ninetieth in Tate and Brady.

mediately after the blessing, the *Nunc Dimittis* to *Tonus Regius* was sung, followed by the retrocessional, "Angel Voices ever Singing," by Sullivan.

At 2 P.M. the bishops, clergy, and laity, including many ladies, were handsomely entertained at a collation in Recreation Hall.

At 3:30 P.M. the three bishops took seats upon a platform at the east end of the Hall, and the concourse drew about them in a large semicircle.

The Bishop of New Jersey called the assembly to order, and spoke as follows:

"Thus far, our centenary has been a grand success. The day, the service, the sermon, have been all we could ask and more. We have just come from Christ Church where we broke bread together at the Lord's table, and now we are assembled here, bishops, clergy, and laity at the social feast and for the interchange of kindly greetings. The beautiful service of the morning was no inapt emblem of the Church's growth and progress, during her first century of organic life in New Jersey. The little band of churchmen who met here a hundred years ago, to found a diocese, had to content themselves with very little in the way of beauty and grandeur, in things temporal and spiritual. Could they have been with us this morning, the fruits of their labor would have been, I am sure, a glad surprise to them.

"We are all deeply indebted to the Choir Guild of the diocese and its precentor, for the inspiring service, and I tender to them my sincerest thanks and congratulations. As the oldest bishop in office on the present occasion, it will be my duty and pleasure to introduce the speakers. Let us not miss the lesson of the day. We look back through a hundred years of mercies, not as though our work were finished—not that we may fold our hands in idleness—but that we may gather new inspiration and courage from the past, and begin the history of another century with high hopes and new resolves.

"We are favored in having with us to-day the Bishop of Northern New Jersey and a goodly number of the clergy and laity of his diocese. They are here, not as our guests, but of right, as sharing equally with us in the glories of New Jersey's past. We are *two* bands indeed, as the preacher of this morn-

ing told us, but we are *one* in our rejoicings and *one* in our pride of spiritual ancestry. And while each diocese has its own separate interests, I trust the day is not far distant when the life and growing strength of both will be unified and cemented into the Province of New Jersey.

"The Bishop of Pittsburgh, who has crossed the Alleghenies to be with us and share with us in our joy, has a pre-eminent right to speak on a New Jersey day. A long line of noble ancestry binds him both to Church and State, and we feel specially honored by his presence. His diocese is my old home; his friends are my friends. We have much in common, and I take great pleasure in bidding him welcome to his old family roof-tree to-day.

"We have with us representatives of Bishop Croes, the first Bishop of New Jersey, in the persons of his grand-children, whom we greet most cordially. And we most sincerely regret the absence of the Bishop of Albany, who, it was hoped, might be here to represent a name greatly honored in New Jersey. Unfortunately, pressing duties have detained him. The Assistant-Bishop of New York, unable to be present himself, has very courteously sent one to represent him, the Rev. Dr. Tiffany, whom we welcome here, both for his own sake and the sake of the bishop who sends him.

"The Bishop of Pennsylvania is presiding, at this hour, over his own Convention, and, of course, could not join us.

"The distinguished company I see before me, attest by their presence, the interest they feel in our anniversary. I thank them all, clergy and laity, for their honoring us, and I ask them now to listen to other and better words than I can give them."

The Bishop of Northern New Jersey being then introduced, said:

"Rt. Rev. Sir, Ladies and Gentlemen: Our celebration to-day has less the character of a commemoration than of a review. We are looking back over the history of a hundred years of our Church-life, not so much to take note of an event, as to measure our progress. Such a retrospect does not minister to mere sentiment; it awakens gratitude and stimulates to new efforts in behalf of the work which God has given us to do.

"For myself as I look back through my mental telescope

at the time preceding our Revolutionary struggle to the centuries which preceded our obtaining the Episcopate, I see a background chaotic and confused. I do not mean to say that it *was* chaotic and confused, but only that it looks so to me, as I view it through my telescope to-day. The things of which we read—the colonial clergy, the Bishop of London, the commissaries, the efforts to persuade the English Government to do what it once or twice seemed about to do, but always ended by not doing—that is, to give the colonies a bishop, all this seems confusion through my glass; much as the surface of the moon does to one who is not an adept, when he looks at it through his material and actual telescope. There is no Church in those old days. No power of self-sustentation, much less of propagation. The tree has no seed-bag; the plant grows under glass. Remove the protecting cover and let the cold wind in and it must die. There are no confirmations; no ordinations. If there is a priest found here and there, he has had to go elsewhere to obtain his priesthood. The only figures that arrest my eye are of two men, who seem to stand out at last from the confusion. They bear in their hands neither key nor pastoral staff; but are like the figures of old saints that one occasionally sees painted on canvas, or on glass in cathedral windows. Each bears in his hands the similitude and likeness of a church. These figures are of Seabury and White. They bring the Church to where it did not exist before. It becomes native to the soil. The covering of glass is no more needed; its roots have struck deep down into our American life.

"My own recollection reaches back over only a segment of this circle of one hundred years; yet even I can recall a good deal. I can recall something of the cold, respectable, but by no means utterly unspiritual life that ruled before the Evangelical party came to kindle it with new fire, whose unruly blaze they were often unable to control. How cold those old days of high and dry churchmanship were! When men came into church and would not kneel but stood to whisper their silent prayer before service in the hollow of their hats held daintily and decorously before their faces. The Evangelicals made havoc with some of the old proprieties. But they taught men what had been half-forgotten, viz., that religion has its subjective side. They preached Christ and the power of the Spirit; and that men should go out from themselves and think of others. Their neglect of sacramental

teaching, their forgetfulness—sometimes their almost ignoring of the Church—was the natural and excessive rebound from what had gone before. They did good work not unmixed with evil; but good work which the Church needed. They are now fast passing away. All honor to their memory. We will cover with a mantle—for the sake of the good they did—the recollection of their faults. Their work is in the foundation of this Church, like concrete in a strong wall. I do not see how, in their day, a day now past, we could have done without them.

"Since then new men have risen up and new schools. When the time came that our fathers needed to be reminded that the Church was Evangelical, the message came; and again when the balance seemed almost lost, through the force of a too sharp specialism, then the Catholic message came to restore the equilibrium. But the two lessons are not new lessons. The Church has had both from the beginning. They were but different sides of the one truth; each true yet each liable to be pressed into distortion by too eager and short-seeing advocates. Men, perhaps, liked one side better than the other, and loving it better, learned to believe in it almost exclusively. Single truths are always narrow, sharp, and forceful, but the whole truth is made up of many narrow edges, which bound in one without losing the sharpness of each are together broad.

"And now, to look forward to the future, I hold, Rt. Rev. Father, that our success under God in extending the Church will depend upon our being able to present to men each side of the truth which, because we are Catholic, and not sectarian, we hold. For myself I am a Catholic, but I am also Evangelical; not the less Evangelical for being Catholic, but all the more each for being also the other. But men will always press forward most earnestly the side which they most admire. Can we learn to bear with those who do so, until we come gradually to one mind? Can we learn to be comprehensive not of error or unbelief or heresy, but of truths presented perhaps sometimes in a one-sided way, but yet in a way which does not ignore the other side? I think we can. It is with this hope and belief that I look forward to the future. Its responsibilities for us who labor on, are to be measured as *we* cannot measure them, by those who are to look back upon the work we are doing now, from the standpoint of another hundred years."

The Bishop of Pittsburgh said :

"If age and wisdom give the right to speak, then surely I should be excused from speaking, for I still have the pre-eminence of being the youngest member of the House of Bishops, and I would fain keep silence and heed in the presence of my Rt. Rev. Brethren. I must content myself with telling you why I was so ready to come to this joyous celebration.

"The broad-hearted and broad-minded Bishop Doane was among the originators of the New Jersey Historical Society. He advocated it as one agency for unifying the State. He complained that there was lack of interest and lack of community of feeling on the part of Jerseymen—that New York on the one side, and Philadelphia on the other, drew off too much the attention of the population lying between—and so he labored most earnestly for the establishment of societies and institutions which should turn the eyes of Jerseymen more toward their own heritage and make them proud of it.

"He was chosen to deliver the First Annual Address before the Society, January 15th, 1846 ; and it may be that some of the elder clergymen and laymen here present may remember the opening paragraph of that address.

"He tells how, in the English town of Lincoln, as he walked beneath and past the Roman archway which is called the Newport Gate, musing upon the vicissitudes of time which that old gate had seen—suddenly there stood out before him on a street corner, in black letters, on a plain deal board, the words, 'New Jersey.'

"Instantly 'his heart was in his mouth.' He says, 'Romans, Danes, English, all were gone. Country and friends and home were all about me.' 'I stood a Jerseyman and in New Jersey.'

"So must it ever be I think, with one who belongs within this favored State, and I come to-day a witness to this patriotic feeling for old New Jersey. I do not apologize for boasting that my father was a Jerseyman, and my grandfather and great-grandfather, and I know not how many generations before him ; and that all of them were without exception *churchmen*, prominent in parochial matters, prominent in the affairs of this diocese almost from its organization, prominent in the General Convention during the early days as later ; and one

of them sent by the Society for the Propagation of the Gospel as Missionary to Perth Amboy as early as 1722.

"Being thus 'an Hebrew of the Hebrews,' when the invitation came to participate in the pleasure and profit of this most interesting occasion, my heart most eagerly responded. I gladly claimed my right to come, first by your courtesy and then by heritage. Thus do all the sons of Jersey love to honor her.

"And there is another reason why I ought to come. When, as a deacon, I stood before the beloved Odenheimer, his judgment did not approve my determination to go to Colorado for the first years of work, but, yielding to my importunity, he finally gave his unreserved blessing, claiming, however, that I still owed him the year's work, which the bishop has a right to require of every deacon. That debt remains unpaid as yet; but I stand ready to pay it, as I can by attendance upon festivities, or participation in labors, if ever my brother, the Bishop of New Jersey, should wish to go away!

"I rejoice in the prosperity of this noble diocese, and return to my work stimulated by what I have heard and seen to-day. I thank you for permitting me to join with you on this joyous occasion. Beyond the Alleghenies we have a hard missionary work to do. A solid wall of prejudice environs us, and against it we make but slow and tedious progress. But when we heard to-day the wondrous story of the beginning and progress of this diocese, new courage and strength came to my heart. May God's best blessings be bestowed upon the Diocese of New Jersey. The little one has become a thousand—the small one a strong nation. May it be so everywhere! May the Lord hasten it in His time!"

The Rev. C. C. Tiffany, D.D., Rector of Zion Church in the city of New York, said:

"Rev. Fathers and Brethren: I come to give you greeting from the diocese of New York. The Assistant-Bishop has sent me as his chaplain, to represent him, because he could not come himself, and he was unwilling that no word of welcome should be spoken from his diocese, so near to your own, but not more near than dear. I find myself in an embarrassing position, for our Bishop is, we think, so sure to say the apt word in the most fitting manner that one hesitates to represent him. But, as Oliver Wendell Holmes said when called

upon to take the place of Edward Everett, 'I shall not attempt to *fill* his place, but I will rattle around in it the best I know how.'

"Though New York greets New Jersey to-day through the chaplain, instead of the Bishop, the greeting is as hearty and full. We congratulate you on the past and wish you yet greater good for the future. An assembly of three clergymen and seven or eight laymen, one hundred years ago, may seem to some an insignificant event which might well pass without a centennial celebration. But that fact stood for a great principle, and apart from its fruits in the existence of two dioceses and two hundred clergymen, is a principle worthy of reiterated emphasis. For when churchmen come together, they stand for the grand Gospel principle of 'Unity, inclusive of diversity,' as contrasted with the denominational principle, which seems to be a new sect for every varying opinion in theology and every differing mode of worship. The Church principle is this, 'Diversities of gifts but the same Spirit; differences of administration but the same Lord.' That is, the Church stands for comprehension not exclusion, for the widest Catholicity compatible with fidelity to the Faith. When, therefore, amid different elements, churchmen meet, whether there be three or three thousand, their meeting is significant of the liberty 'wherewith Christ hath made us free,' freedom from the opinions of men, because the freedom of the Faith.

"The Bishop of Northern New Jersey has said so many things I indorse; the whole tenor of his speech was so admirable, that it is, perhaps, captious to object to one expression to which I took exception, though very likely on explanation, I should find we meant the same thing. But I understood him to say we needed to be narrow in order to be effective. I grant we must be concentrated and live by St. Paul's principle, 'this one thing I do;' but concentration is not narrow; it is the condensing of broad powers to a single task. The effectiveness of the wedge is not due more to the sharpness of its edge than to the breadth of its back. A thin sheet of metal will pierce the trunk but will sink into it, be held by it and disappear. The wedge, by reason of its broad base, will rive the trunk asunder. We must have back of our single action, broad sympathies and comprehensive views; a generous catholicity of heart and mind, if our single strokes are to be effective. Such, it strikes me, is one significance of the Church idea, which one hundred years ago to-day was

organized in this State and diocese. To administer the Church efficiently, we must administer it as the Church—not as a sect—and, therefore, in no narrow spirit of proscription but in the spirit of the largest fellowship with those who hold the common aim and are eager to work for it, albeit by somewhat different methods and with somewhat divergent opinions. We are to hold to the One Body, but not to forget that there are many members, and that these have not all the same office, and we are to recognize that true Catholicity is not mere uniformity in thought or taste or act, but unity amid diversity."

The Rev. George Morgan Hills, D.D., Dean of Burlington, said :

"Whenever I have heard the word 'centennial' in connection with this occasion, I have feared that to those not acquainted with the past, it might be misleading. All through the century before 1785, the Church was planted and flourishing in New Jersey. Many conventions of clergy were held and important business was transacted. So that if the beginning of the Church here were being commemorated, this would be in reality a bi-centennial. Two hundred years ago, the Rev. Edward Portlock began work at Perth Amboy, which chronologically leads all the parishes in the State. In 1698, February 23d, the Governor and Council of East New Jersey 'returned the thanks of their Board to the Rev. Mr. Edward Portlock, authorized pastor of the Jerseys, for the sermon he preached before the General Assembly, yesterday afternoon.' Observe the title given to Mr. Portlock in this extract from their Journal—'authorized pastor of the Jerseys.' It shows a churchmanship founded on intelligence and conviction, which has dominated in New Jersey from that day to this. And who was the Governor of the Province at that time? The Hon. Jeremiah Bass, a man of culture and devotion and zeal for the Church, which shows itself in all his letters and papers, down to his last will and testament; a layman who knew whereof he affirmed when he traced his ecclesiastical lineage through the Church of England to the Catholic Church of the first ages. He was the earliest historian of the Church in New Jersey, and his little monograph of twelve octavo pages is still extant.

"The ship *Centurion*, a transcript of whose log on that memorable voyage is now in my possession, brought over

Keith and Talbot, the first missionaries of the Society for Propagating the Gospel in Foreign Parts. Mr. Talbot laid the corner-stone of the church in Burlington, and shortly after settled there, but never gave up missionary work throughout East and West Jersey. He saw at the outset the great need of a bishop in the colonies 'to visit all the churches, to ordain some, to confirm others, and bless all,' and to secure one, he strove with all his powers. He was so far successful, that in 1712 the Society bought a 'great and stately palace' with fifteen acres of land, in Burlington, for a bishop's seat. A bill was ordered to be drafted to be offered in Parliament, for establishing bishoprics in America, and Burlington was designated as the first American See. But Queen Anne, the great patroness of the project, died, and the House of Hanover began to reign. The colonies were not in any diocese, nor, at that time, in even the nominal jurisdiction of the Bishop of London. Letters-patent from the Crown were deemed necessary to constitute this relation of the See of London with America, and Bishop Gibson refused to take them out. Talbot, in despair, braved the odium of the act, and, in 1722 received consecration from a nonjuring bishop, and returned to his beloved America. In 1723 he set up the bi-daily service through the year and the weekly eucharist, and was 'in labors more abundant' than ever before. When, two years later, he was informed against as being in the nonjuring episcopate, he was discharged from the service of the S. P. G., and ordered by the Governor of the Province to 'surcease officiating.' Notwithstanding remonstrances and memorials, he was left to die, a confessor for the truth.

"On his widow's will in the office of the Register in Philadelphia, I discovered in 1875, the impression of his Episcopal seal, a mitre with flowing ribbons, and beneath it, all the letters of both his names ingeniously wrought into a monogram.

"Time will not admit of further allusions to men and deeds which might be made in connection with the venerable parishes of Shrewsbury, and Elizabeth, and Salem, and Mount Holly, and New Brunswick, and Trenton, and a dozen others, to say nothing of those within the boundaries of the present diocese of Northern New Jersey. Indeed there is more of incident in the history of the Church in New Jersey than in that of any other State.

"I can only touch upon one other illustrious name. The

Hon. Daniel Coxe, one of the original corporators of St. Mary's Church, Burlington, and afterward an Associate Justice of the Supreme Court of New Jersey, in 1722 published 'A Description of the English Province of Carolana,' in the Preface of which he formulated the scheme of confederation which, more than a half century later, was used to bind together the Thirteen United States.

"To New Jersey, therefore, belongs the honor of having not only the first designated American See, the first Episcopal residence, and the first bishop in America, but the first American statesman in the person of Daniel Coxe, a churchman equal to the best.

"The stone which covers his grave is in the floor at the head of the nave in the old church of St. Mary, in Burlington. Peace to his ashes, and may light perpetual shine upon him!"

The Rev. Edward B. Boggs, D.D., Secretary of the Convention of the Diocese of Northern New Jersey, said:

"I presume, Rt. Rev. Fathers, that in years I am among the oldest of the clergy present, certainly oldest of those born in New Jersey, and the Bishop of New Jersey seems to imply that it is greatly to his credit that he is a Jerseyman. But a bishop is *ex-officio* older and wiser than any presbyter, and, therefore, I will not presume in what I shall say, to attempt to teach those so much older and wiser *ex-officio* than myself. The Bishop has kindly spoken of my birthplace near this spot. When a boy I used to come out and stand near here to see the stages come down the hill with the passengers from Philadelphia—that was before the days of railroads, and I coasted down the same hill in winter. Wonderful are the changes and developments in material things that I have seen in the half century and more I can remember, and these changes and growth have been quite as striking in Church as in State. Though *ex-officio* not so old a man as my Rt. Rev. Father of New Jersey, I can *in facto* remember what he cannot—viz., every one of his predecessors in the Episcopate of this diocese. I was held at the font in the arms of the first Bishop of New Jersey; the second Bishop, Doane, laid his hands on me in ordination to the diaconate and priesthood, and the third and last Bishop of the whole State appointed me the General

Missionary under himself; so that I have been brought into intimate relations with every Bishop of this State.

"I well remember the first Bishop, Croes. He deserves more credit than has been given him, in laying carefully and wisely the foundations of this Church. He was a self-made man, a soldier in the Revolution, not, perhaps, so learned or brilliant as his successors, but noted for plain common-sense; a man highly respected and loved in this community; economical from necessity, but liberal from principle and disposition; he always headed the subscription list for every worthy object. He was rector of this parish as well as bishop of the diocese. Once a month he called up the children before the chancel, and each one was obliged to say the catechism. He always preached in black silk gloves, and had a pair ready to lend any brother who came unprovided.

"A great deal has been said to-day of the wonderful growth of the Church during the century now closing; and statistics have been quoted showing how the Church in this State has become 'two bands.' It is all true, I have seen much of it myself; let us thank God therefor, and take courage. But there is one fact of Church growth of great importance, which figures cannot show, but which, in my opinion, is worthy of being set forth on this occasion. I mean the quiet influence of our Church in diffusing, perhaps unconsciously to themselves, Catholic Church principles among other Christian bodies. I well remember how in former years we were laughed at for keeping Christmas and Easter, and as for Good Friday, that was indeed a relic of Popery! And flowers for decorating churches were an abomination! While now there is scarcely a denomination in the land that does not imitate us in paying attention to these great Church festivals. And each of these days is commemorative of some great fact and sets forth as founded on that fact some great truth of our religion, and their observance must tend to draw all Christians together in 'unity of doctrine.' And so also the great emphasis laid by the Church on the necessity for a valid and regular ordination has had a great influence in teaching all Christians the importance of an ordination or solemn setting apart to the ministry, and I need not tell you how many have thereby been induced to examine the matter for themselves and been led to seek for an apostolic ordination. And so also the Prayer-book is teaching men the beauty of 'common worship.' This quiet work of our Church in spreading Catholic

principles is a very important element in promoting Christian unity. We cannot expect to make Protestant Episcopalians of all people ; I, for one, will be quite thankful if we can make them Catholic Churchmen. And when once I was asked by a Presbyterian pastor to come to his Sunday-school Christmas festival, and talk Christmas to his children, because I must know more about it than he ; and, going, found a responsive service prepared and heartily rendered, with chants and hymns ; and when, at another time, a Dutch Reformed minister said to me, 'You don't know what a safeguard you have in requiring Episcopal orders, what a guarantee it is to you that none but one duly orthodox and ordained can claim the right to minister in your churches'—I say when I recall these facts and others like them, I feel that the work of our Church has been far wider spread and more useful than can possibly be known by any list of churches, ordinations, and confirmations.''

The Rev. Nathaniel Pettit, President of the Standing Committee of the Diocese of New Jersey, then read the following :

A veil was on the people's heart ;
They could not see, nor know
Thy glorious beauty, Mother dear,
A hundred years ago.
Thy feeble flocks were counted but a score,
From Sussex hills to Cape May's sounding shore.

From Europe, agonized with strife,
They came in hostile hosts,
Each with a fraction of the truth
To these New Jersey coasts.
Yet, her did they dishonor and despise
Whom Jesus taught, beneath Judea's skies.

But Time is God's own angel bright,
T' unseal men's holden eyes,
To undeceive the honest heart,
Dispel all phantasies.
Who would have trod thee in the miry street,
Their children come to worship at thy feet.

All blessed be the memory
Of Croes, glad to endure,

Who sought with tears, the scattered sheep,
O'er mountain and o'er moor.
Teacher and priest and bishop, all in one,
Till resting with the saints, to hear "Well done."

All blessed be the memory
Of Doane, so brave, so strong,
Who lifted up the cross on high,
And sang the triumph song.
"Right Onward" through the ancient paths he trod;
And other Churches caught the fire of God.

All blessed be the memory
Of Odenheimer, mild,
Learned, so full of sympathy,
So pure and undefiled,
Who melted brothers' hearts to one accord,
And unified the body of the Lord.

Sweet Mother, since you crossed the sea
With only staff in hand,
Thy God hath blessed thee more and more,
Made thee a double band.
Two hundred spires now rise to kiss the sky,
And teach men faith and love and purity.

All glory be to God on high,
For this inheritance, so fair;
And may we still increase and grow
And still the good seed bear,
Till sin and wrong and hate shall be no more,
From Sussex hills to Cape May's sounding shore.

Mr. James Parker, of Perth Amboy, read the following on "The Work of the Laity in the Organization of the Church after the Revolution."

"At a meeting of clergy and laity held in this city, May 11th, 1784, the only laymen present were John Stevens, Richard Stevens, John Dennis, Colonel John Forman, Colonel Hoyt, and James Parker, all Jerseymen.

"That meeting called another to be held in New York, October 6th, 1784. At the latter, New Jersey was represented by John De Hart, one of the best lawyers of the day, who

had been a member of the Continental Congress in the years '74, '75, and part of '76, and John Chetwood, of 'St. John's,' Elizabethtown; and Samuel Spraggs, of 'St. Andrews,' Mount Holly.

"It was there resolved that there should be a General Convention of the Episcopal Church in the United States, to be organized upon principles, the fourth of which was—'That the said Church shall maintain the doctrines of the Gospel, as now held by the Church of England, and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.'

"That principle has proved to be the safeguard and cement of our whole Church system; it expresses the truth which enables us to reach back through the ages, both in matters of doctrine and worship, even to our Lord Himself; and to claim our rightful inheritance as a branch of His 'Holy, Catholic, and Apostolic Church.'

"It would naturally have fallen to the lawyers of that body to draw up the declaration of principles; and the double use of the word 'said' (a lawyer's, not a clergyman's word), indicates that a lawyer did draw it. It is a model of terseness, not a word too many or one too few; and, from original papers in my possession, and from after events, I am satisfied that John De Hart was the author of this fourth article.

"According to the recommendation of that meeting, the first Convention of the Church in this State (whose Centennial we are now keeping), met in this city, July 6th, 1785. It seems only to have listened to a sermon from the rector of 'St. Peters,' Perth Amboy; and to have appointed Deputies to the General Convention to be held at Philadelphia. These Deputies were clothed with power 'to accede, on the part of the Church in New Jersey, to the fundamental principles published by the General Convention of the Protestant Episcopal Church, held in New York, October 6th and 7th, 1784; and to adopt such measures as the said General Convention may deem necessary, for the utility of the said Church, *not repugnant to the aforesaid fundamental principles.*'

"The General Convention met September 27th, 1785, and its proceedings caused great feeling in the Church generally, and particularly in this State. The bitterness engendered by the war was still at its height, and there was a very extended feeling, even within the Church, that, in order to make

the Church popular, the Book of Common Prayer should be changed to a far greater extent than was proposed by the General Convention of October, 1784; and this feeling was strong enough to secure the adoption by the Convention of May, 1785, of what is known as 'The Proposed Book;' which latter was almost entirely the work of the Reverend Drs. William White and William Smith.

"When that book was published it caused much anxiety; and when the Convention of this State met at Perth Amboy, May 16th, 1786, it at once became the subject of an animated discussion.

"It will have been noted how careful the first Convention of New Jersey had been to instruct its Deputies that the fundamental principles set forth in the above quoted article fourth, should govern and control the changes to be made in the Liturgy.

"After full discussion, the changes made necessary by the new political conditions, were unanimously approved, and it was 'Resolved, That the address of the Convention to the Right Reverend, the Archbishops and Bishops in England, is very agreeable to this Convention.' In this, the hundredth year after it was written, it would greatly benefit us all, to read that address carefully again. It was drawn by Bishop White, and a more tender appeal, and touching 'of the mystic chords of memory' never before, and but once since (when Abraham Lincoln made it at the close of another great war between brethren), fell from pen or lips of mortal man.

"The other proposed changes were *not* approved; and a committee consisting of Rev. Abraham Beach and four laymen—viz., John De Hart, James Parker, Matthias Halsted, and Henry Waddel, was appointed to 'draft a Memorial to the General Convention to be held in Philadelphia the ensuing month, specifying the reasons which induced the Convention to disapprove the proposed alterations in the Book of Common Prayer.'

"Mr. Parker, from the committee, reported the next morning a Memorial, which was not approved, and a second committee—viz., Messrs. De Hart, Parker and Halsted (all laymen), was instructed to prepare a new Memorial, to 'effect the purpose of that negatived.'

"The committee on the next day presented the new Memorial, which was 'read by paragraphs, debated, agreed

to, and ordered to be transcribed and signed by the President,' and sent.

"This paper produced such important effects, that I may be pardoned for quoting largely from it.

"After stating their approval of the changes made necessary by the new political relations, the Memorial proceeds: 'Your memorialists did not ratify, but disapproved of the other parts of the proceedings of the said late General Convention. Your memorialists do not question the right of every national or independent Church to make such alterations, from time to time, in the mode of its public worship, as, upon mature consideration, may be found expedient; but they doubt the right of any order or orders of men in an Episcopal Church without a bishop, to make any alterations not warranted by immediate necessity; especially such as not only go to the mode of its worship, but also to its doctrines. And they are very apprehensive that, until alterations can be made consistent with the customs of the Primitive Church, and with the rules of the Church of England, from which it is our boast to have descended, a ratification of them would cause great uneasiness in the minds of many members of the Church, and, in great probability, cause dissensions and schisms. Your memorialists, having an anxious desire of cementing, perpetuating, and extending the union so happily begun in the Church, with all deference and submission, humbly request and entreat the General Convention now soon to meet, that they will revise the proceedings of the said late Convention, and remove every cause that may have excited any jealousy or fear, that the Episcopal Church in the United States of America has any intention or desire essentially to depart either in doctrine or discipline from the Church of England; but, on the contrary, to convince the world that it is their wish and intention to maintain the doctrines of the Gospel as now held by the Church of England, and to adhere to the Liturgy of the said Church, as far as may be consistent with the American Revolution, and the Constitutions of the respective States: thereby removing every obstacle in the way of obtaining the consecration of such, and so many persons to the Episcopal character, as shall render our ecclesiastical government complete, and secure to the Episcopalians in America and to their descendants a succession of that necessary order.'

"Bishop White, in his 'Memoirs,' imputes the author-

ship of this Memorial to the Rev. Dr. Thomas Bradbury Chandler; but that distinguished Divine was not a member of the Convention, and it will be remembered that the committee which prepared it was composed exclusively of laymen; and the following extracts from a correspondence which has lately come into my hands, will, I think, satisfy any one that Dr. Chandler had nothing to do with its composition; but that James Parker or John De Hart wrote it, or that it was their joint production.

"In this State the Memorial created great excitement. It and its authors were at once attacked, and all sorts of motives were imputed to them. On May 25th, Rev. Uzal Ogden, and Patrick Dennis (who had been the only two representatives from this State in the General Convention which had adopted the 'Proposed Book'), united in a long letter to the Rev. Dr. White, in which the Memorial and its authors were attacked in strong terms. I have here a copy of this letter. Mr. Ogden says, 'The rejection of the proposed alterations in the Prayer-book was so disagreeable to some members of the Convention that it occasioned them to withdraw from it.' June 23d, Rev. Abraham Beach wrote to Mr. Parker, 'Mr. Ogden is very confident the Jersey members to the General Convention will not be received, on account of their audacity in daring to hesitate with respect to the new Prayer-book. He means not to go for Jersey, but wishes, I believe, to be chosen for New York. Four of the lay delegates for New Jersey must absolutely attend. The Convention will otherwise think they are ashamed of what they have done.' June 6th, Mr. Parker replied to Mr. Beach, 'I wanted a copy of the Memorial, to remove some prejudices that were imbibed by some persons of consequence in the Legislature at New Brunswick, from a false representation of my conduct at the Convention. They even went so far as to say that I opposed all alterations in the Liturgy; and that John De Hart, myself, and others that were principally opposed to the proceedings of the Convention at Philadelphia, *were under Dr. Chandler's direction, and tools to him.* Those of the General Convention who were either opposed to those measures, or came inadvertently into them, cannot but be pleased at our opposition; and the proceedings of those who had any design in what is done, if any such there be, ought to be counteracted. No, sir, let us set out right, and we may possibly continue so; but if these things are admit-

ted, or even passed over from a false delicacy, or any other motive, farewell the Episcopal Church of America.'

"To John De Hart, his friend and coadjutor in the good work then in progress, Mr. Parker wrote June 11th:

"'I have not heard a word from you since we kicked up such a dust at the Convention; and although what we did there has had a considerable influence on the politics of the State, and has principally operated against me, I never was better pleased with any transaction of my life, especially as I find it is esteemed of much more consequence than I thought it at the time; and I must confess it is very flattering to me to think that the measures we adopted are likely to answer all the purposes we proposed, and are to be followed by the Convention at New York. Can you conceive that the little that was said in our Convention, about the 4th of July, could be the foundation of a report that I had absolutely refused the observance of that day, and that this should be made use of as an argument against the alternate meeting of the Legislature at Burlington and Perth Amboy, and for fixing it at New Brunswick; and can you conceive that the *idle story of Dr. Chandler's influencing the opposition of our Convention to the proceedings of the General Convention*, should reach so far as to become the chit-chat of the public tables at Princeton and New Brunswick? And now, my friend, since we have gone on so far, so well together, let me entreat you to accompany me to the Convention at Philadelphia, where there will be much to be done to secure the good effects of what seems to be in so promising a way. I trust you will, and in this hope remain,

"'Yours, etc.,

"'James Parker.'

"To the readers of the Church history of that day, the Rev. Dr. Chandler is, of course, well known, but to others it may be proper to say that, while he was one of the purest and best men of his time, he was very unpopular because of his *political* views. Not a word was ever breathed against his personal or religious character. He had fought for the Church in the colonies all his life; but he was a devoted Loyalist, and when he came back from England, and attempted to officiate in his old church (St. John's, Elizabeth), the grandfathers of our peaceful friends, ex-Chancellor Williamson and Mr. W. W. Thomas

(who represent that parish here to-day), interfered and escorted their old rector to the door.

"The action of the laymen in the Convention of New Jersey emboldened others in other States, and there came to the next General Convention such a voice of remonstrance against the 'Proposed Book,' that no further effort was made in its behalf; and, by common consent, it went into obscurity, and remained thereafter as much a literary curiosity as Dr. Johnson's 'Taxation without Representation no Tyranny,' until the so-called 'Reformed Episcopalians' exhumed it a few years ago, and tried in vain to put life into it.

"What I have read shows, I think, that to the laymen of New Jersey we largely owe the first efforts to bring the Church in the United States into national unity; the call of the first General Convention and the measures it adopted, and the preservation of the integrity of the Book of Common Prayer.

"In those days, courage and a strong will to do the right were required to face the unpopularity and suspicion which all who stood up for the Church were sure to encounter.

"The work then begun has spread its influences over a whole continent, then almost unknown.

"Laymen of New Jersey, see ye to it that, should danger and unpopularity menace the Church of your day, ye are as sturdy in her defence as those few but resolute laymen of New Jersey were a hundred years ago."

The Rev. B. Franklin, D.D., Rector of Christ Church, Shrewsbury, owing to the lateness of the hour declined to speak, but by unanimous request consented to do so at the Annual Convention the next day, when he said:

"The Church of America in the future is the subject which inspires my thought. Not a new Church to be evolved out of some abstract energy of goodness and truth, implanted as a germ within and evolving as a force from without Christianized souls; but the One, Holy, Catholic, Apostolic Church of all the past, of all the Christian ages! The current of modern thought is propelled by the too common idea that there is such a thing as a self-existent abstract energy of goodness and truth. This energy is supposed to lie at the spring of all

progress, and to have in itself power to evolve its own organizations; or to change wholly, or in any particular, whatever organizations may have descended through, or arisen at any period in the long past. We believe *not* in the existence of any such abstract energy.

"The philosophic basis of Christianity (and we grant the necessity of a philosophic basis for every system of belief), is the primary fact of all, being the universal axiom and the one starting-point of thought, PERSONAL EXISTENCE. 'Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?' And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you' (Ex. 3:13, 14).

"Here Christianity takes its stand. It antagonizes modern thought at the very beginning, by denying its 'axiom,' and claiming that I AM is the true and only real basis of thought and being. And yet Christianity is no enemy to human progress. It has the deepest sympathy for modern progress. It is abreast the age, even in this America, which is placed in the van of modern progress. We look forward with exulting hope to the evolution of the Church in America. We would gladly call her The American Church. By 'The Church' we mean that definite, historic "One, Holy, Catholic, and Apostolic Church,' which was put into form by 'the Word of God;' which was and is vivified by 'The Lord, and Giver of Life,' whose philosophic basis is The Personal Existence, which was, is, and ever will be, because her foundation and support is the source of all being and the preserver of all evolving energy, the One, Great, I AM.

"Here we stand in the Church. Here we are to uphold and set her forth as the Household of God, with doors wide open for the inflow of men and women and little children in this great, progressive, American nation. We believe in America. We believe that she has a definite work to do' in the advancement of mankind. We are not blind to her faults. Especially do we feel the force of her pride, her self-confidence, even of her vanity, of her disposition to reject all authority, and of her growing self-will. Let her enemies dwell on her faults, and lash her with their cunning caricatures and bitter satire. They may do her good. But we are

not her enemies. We see this people, as a people beloved of God. We see noble and godlike characteristics in them. 'God who so loved the world that He gave His Only Begotten Son,' has given that Son to America; and it is the mission of the Church—our mission now, my brethren—to hold up 'the true Light which lighteth every man that cometh into the world' (St. John 1 : 9), in order that we may show to this people the way into the Household of God.

"It is not only a household, it is 'the Ark of God;' the Ark destined, it may be, 'to ride the sea of fire.' We know not what shall be the specific fortunes of the American Church. Would God that she might gather in all this people, with their children and their children's children; but we know not who will hear, we know not who will forbear. Let no definite expectation of results cloud our faith, or clog our hopes. The Church in the past has ever been the 'Little Flock' (St. Luke 12 : 32). This is a great mystery. It tries our faith even to think of it. 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ!' (Rev. 11 : 15). We read this as prophecy. We also read history. Believing the prophecy, we bow our heads in trustful faith. Reading and making history, we wait. We must not wait, however, in idleness, nor should we go forth to our work presumptuously, much less impatiently. God knows, we do not, what His honor demandeth, and what men's souls require. We may not count up our gains, nor dwell unduly on signs and marks of progress. The Great Consummation includes too many and too intricate items for us to compute as we go. Leave statistics for delvers in rubbish. Let us start on the strong foundations of true ideas. They will be found living stones as well. They are the solid and permanent things in upbuilding progress. God! Christ! the Church, which is His Body! These are ideas, but oh, what reality, strength, energy, and power are in them! Whatever results we may see or think we see, they have nothing to do with our faith. Even though the American Church be and continue to be 'the Little Flock,' this we know she is the flock of which Jesus is the shepherd.

"While, however, adhering to the historic, organic Church, which cometh down from Jesus—the risen God-Man—in unbroken succession along the ages; let us keep our eyes wide open to recognize Him, in all who show the presence of His Spirit, and let our hearts rejoice in any manifestation of

the love which is of Him. Let us be churchmen not with the spirit of exclusiveness, but of inclusiveness. We believe and are assured that sound philosophy, true doctrine, and pure religion are enshrined in their completeness, in the American Church. She is intrusted to us. We do not own her. She owns us. We should be as large as she is, or rather we should pray and strive so to be enlarged, that while we stay in her and go not out, we may earnestly sympathize with and rejoice in any good, any truth, any love, and any devotion, that may anywhere, at any time, shoot up amid the darkness of this fast departing night of 'the mystery of iniquity.'

"Our philosophic and theologic position is a definite one. It is comprehensive because it is Catholic, so large that it may include all 'men of good will,' so complete that it can embrace or rather ingraft the whole body, soul, and spirit of every 'man of good will,' providing ample means for personal development inwardly and outwardly, while, at the same time, the band of unity is spread around whatever multitudes may come in with us, knowing that God is with us.

"The Church of Christ is the appointed teacher of His truth to all nations. The American Church is appointed—just as truly appointed as if the voice of her Lord sounded now audibly in her ears, and in those of all people—to proclaim His truth to this nation. She has no more right to forbid any who promulgate truth, than had the disciples whom Jesus rebuked. We can afford to rejoice, and ought to thank God, with the apostle that, 'notwithstanding every way, whether in pretence or truth, Christ is preached' (Phil. 1 : 18).

"The truth, in its didactic form, is, however, only part of the trust committed to the Church. She is, in very constitution, the living, organic Body of the indwelling Christ. He yet, alone, is 'the Baptizer with the Holy Ghost' (St. John 1 : 33). 'The Giver of Life' bestoweth life in sacrament. Her High Priest is ever presenting the offering of the one Sacrifice. Priests, under Him, make the memorial. He feeds His people now with the 'true bread from heaven' (St. John 6 : 32), which the Father giveth. Doctrine, discipline, and worship are the threefold strands of unity. Truth! The Body, living, organic, one in past, present and future! The spirit of love, rising devoutly to God in both private and common prayer or praise, and going out through all that is human, with largest, sweetest, tenderest charity!

"Glorious, indeed, is our heritage, brethren. Let us cling to it, with a loyalty that shall stand the stress of this magnificent, but, I fear, ungodly era. Great is the trust committed to us. Let us take it from God's hand, and discharge it, as they who count all things loss, if they may but win Christ. Some of us have had long experience in the progress of the American Church. Will you bear with me, who am one of the oldest priests among you, if I descend a little to personalities? For rather more than two fifths of the century I have worked and waited in the priestly office. All that time, two strong emotions have been driving whatever energy I possess. Love of Country and love of the Church, have both been strong forces within me. They are yet, and now, as ever, they work together in reciprocal harmony. Nothing, I verily believe, could be better for America, than that the American Church go forward, throughout all her wide borders, and everywhere gather the people into the family of God. Nor, as I humbly think, has any nation, in any era, presented an equal field for the spread of 'the faith once for all delivered to the saints' (St. Jude 3). I utter no prophecy as to the specific aspect of the coming victory of the Faith. That victory is sure. Men are to win it. You, especially, my younger brethren in the priesthood, are to bear the brunt of the coming strife. My personal experience verifies the Divine word, 'I will show him how great things he must suffer for My Name's sake.' Look not, therefore, for apparent success! Be not dismayed by apparent failure! Lift up your hearts! Though the time may be long, of this be assured, when all shall be over, then, REST."

At 5 P.M. another large congregation assembled in Christ Church, where Evening Prayer was sung by the Rev. H. H. Oberly, M.A.; the Rev. E. B. Joyce, S.T.B., reading the Lessons. About fifty vested choristers aided in this service. The processional was Heywood's, "Forth to the Fight, ye Ransomed," the special Psalms 65, 66 and 67, were sung to Gregorian tones, the anthem was Calkins's, "Rejoice in the Lord, Ye Righteous," the retrocessional, Smart's "Light's abode, celestial Salem."

The music at all the services was marked by great precision, both in time and tune; the organist playing his accom-

paniments with taste and skill. More general or hearty singing on the part of congregations is seldom if ever heard.

The next day, at the Annual Convention of the Diocese of New Jersey, held in the same place, a committee was appointed to prepare for publication an extended account of these proceedings, which is accordingly submitted.

GEORGE MORGAN HILLS, *Chairman.*

Princ (2) 91

DATE DUE

DEC 8 1 1975

FEB 23 '76

MAY 1 1 2005

AUG 1 2 2006

GAYLORD

PRINTED IN U.S.A.

BX5917 .N5P9
Memorial of the centennial of the
Princeton Theological Seminary–Speer Library
1 1012 00047 8125